

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR IR IRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## giripai nelakonna-SahAna

In the kRti ‘giripai nelakonna’ – rAga SahAna, SrI tyAgarAja states that he beheld the Lord.

P      <sup>1</sup>giripai nelakonna rAmuni  
         guri tappaka kaNTi

A      parivArulu viri suraTulacE  
         nilabaDi visarucu kosarucu sEvimpaga (giri)

C      pulak(A)nkituDai Anand-  
         (A)Sruvula nimpucu mATal(A)Da valen(a)ni  
         <sup>2</sup>kaluvarinca kani <sup>3</sup>padi pUTalapai  
         kAcedan(a)nu tyAgarAja vinutuni (giri)

Gist

I unerringly beheld Lord Sri rAma – praised by this tyAgarAja – established on the hill as His retinue were worshipping Him standing with fans made of flowers, fanning and praying.

Finding me in a state of horripilation, eyes brimming with tears of joy and babbling ‘I wanted to talk (to You)’, He said ‘I shall take care of You after ten days (or day and nights)’.

Word-by-word Meaning

P      I unerringly (guri tappaka) (literally without missing aim) beheld (kaNTi)  
Lord SrI rAma (rAmuni) established (nelakonna) on the hill (giripai).

A      I unerringly beheld Lord Sri rAma established on the hill as –  
         His retinue (parivArulu) were worshipping (sEvimpaga) Him standing  
(nilabaDi) with fans (suraTulacE) made of flowers (viri), fanning (visarucu) and  
praying (kosarucu) (literally making persistent demands).

C I unerringly beheld Lord SrI rAma – praised (vinutuni) by this tyAgarAja – established on the hill who -  
finding (kani) me in a state of horripilation (pulaka ankituDai) (pulakAnkituDai), eyes brimming (nimpucu) with tears (aSruvula) of joy (Ananda) (AnandASruvula) and babbling (kaluvarinca) that (ani) 'I wanted (valenu) (valenani) to talk (mATalu ADA) (mATalAda) (to You)',  
said that (anu) 'I shall take care (kAcedanu) (kAcedananu) of You after (pai) ten (padi) days (or day and nights) (pUTala) (pUTalapai)'.

Notes –

Variations –

<sup>2</sup> – kaluvarinca – This is how it is given in all the books. However, the correct word seems to be 'kalavarinca'.

References –

<sup>1</sup> – giripai nelakonna – “In ‘Skanda Puraana’ it is said that one who meditates on ‘Suvela Parvatha Rama’ (Rama on Mount Suvela) in his last days will be blessed with a place in the Vaikunta. Since the Swami was aware of this, he meditated upon this Suvela Parvatha Rama and sang this kirtan of ‘Giripai nelakonna Ramuni’” – Source -  
[http://www.madhuramurali.org/mm/year2001/aug2001/ji\\_gp2001b.html](http://www.madhuramurali.org/mm/year2001/aug2001/ji_gp2001b.html)

SrI rAma climbs suvEla mountain and surveys the city of lankA from that vantage point – vAlmiki rAmAyaNa, yuddha kANDa, Chapter 38 refers.

Comments -

<sup>3</sup> – padi pUTa – generally 'pUTa' means 'a part of the day'; it may also mean 'a day'. Therefore 'padi pUTa' may mean five days (as given in one of the books) if each daytime or night time is taken as one pUTa; it may mean ten days also. However, in the absence of any other suggestive information, it has been translated as 'ten days'.

The word 'pUTa' seems to have been derived from Sanskrit word 'pUsha' (tamizh 'pUTan') – one of the twelve Adityas. Similarly, the tamizh word 'pagal' (telugu 'pagalu') meaning 'day' seems to have been derived from 'bhaga' – one of twelve Adityas. For details of twelve Adityas, please refer to –  
<http://www.ramanuja.org/sv/bhakti/archives/jul2001/0109.html>

General – This kRti seems to precede what is stated in the kRti 'paritApamu kani'; in that kRti, SrI tyAgarAja asks the Lord whether He has forgotten about His promise to protect him after 10 days. However, there is a contradiction in the scenery described in the kRtis; while the current kRti refers to 'suvEla mountain', in the 'paritApamu kani', the scenery referred is a 'boat ride along with sIta in sarayu river'. In both cases, the period referred is 'padi pUTalu' - ten (or five) days.

## Devanagari

प. गिरिपै नेलकोन्न रामुनि

गुरि तप्पक कण्टि

अ. परिवारुलु विरि सुरटुलचे

निलबडि विसरुचु कोसरुचु सेविम्पग (गिरि)

च. पुल(कां)कितुडै आन(न्दा)श्रुवुल

निम्पुचु माट(ला)ड वले(न)नि  
कलुवरिञ्च कनि पदि पूटलपै  
काचेद(न)नु त्यागराज विनुतुनि (गिरि)

### English with Special Characters

pa. giripai nelakonna rāmuni  
guri tappaka kaṇṭi  
a. parivārulu viri suraṭulacē  
nilabaḍi visarucu kosarucu sēvimpaga (giri)  
ca. pula(kāṃ)kituḍai āna(ndā)śruvula  
nimpucu māṭa(lā)ḍa vale(na)ni  
kaluvariñca kani padi pūṭalapai  
kāceda(na)nu tyāgarāja vinutuni (giri)

### Telugu

ప. గిరిపై నెలకొన్న రాముని  
గురి తప్పక కణ్ణి  
అ. పరివారులు విరి సురటులచే  
నిలబడి విసరుచు కొసరుచు సేవిమ్మగ (గిరి)  
చ. పుల(కాం)కితుడై ఆన(న్దా)శ్రువుల  
నిమ్ముచు మాట(లా)డ వలె(న)ని  
కలువరిచ్చ కని పది పూటలపై  
కాచెద(న)ను త్యాగరాజ వినుతుని (గిరి)

### Tamil

ప. కి<sup>3</sup>రిపై నెలకొన్న రాముని  
క్ర<sup>3</sup>రి తప్పక కణ్ణి  
అ. పరివారులు విరి సురటులచే  
నిలబడి<sup>3</sup> విసరుకు కొసరుకు సేవిమ్పక<sup>3</sup> (కి<sup>3</sup>రి)  
చ. పుల(కా)ంగితుడై<sup>3</sup> ఆన(న్దా)<sup>3</sup>శ్రువుల  
నిమ్పుకు మాట(లా)<sup>3</sup> వలె(న)ని  
కలువరిచ్చ కని పతి<sup>3</sup> పూటలపై  
కాచెత్త(న)ను త్యాగరాజ వినుతుని (కి<sup>3</sup>రి)

మలై మీతు నిలైపెற்ற ఇరామనై  
క్ర<sup>3</sup>రి తవరాతు కణ్డేన్

பரிவாரத்தினர் மலர் விசிறிகளுடன்  
நின்று, விசிறிக்கொண்டும், வேண்டிக்கொண்டும், சேவிக்க,  
மலை மீது நிலைபெற்ற இராமனை  
குறி தவறாது கண்டேன்

புல்லரிப்புற்று, ஆனந்தக் கண்ணீர்  
பெருக்கி, உரையாட வேணுமெனப்  
பிதற்றக் கண்டு, பத்து வேளைக்குப் பின்  
காப்பேனெனும், தியாகராசனால் போற்றப் பெற்றோனை,  
மலை மீது நிலைபெற்ற இராமனை  
குறி தவறாது கண்டேன்

மலை - இலங்கையில் வானர சேனை தங்கிய சுவேல மலை.

## Kannada

ಪ. ಗಿರಿಪೈ ನೆಲಕೊನ್ನ ರಾಮನಿ

ಗುರಿ ತಪ್ಪಕ ಕಣ್ಣಿ

ಅ. ಪರಿವಾರಲು ವಿರಿ ಸುರಟಲಚೇ

ನಿಲಬಡಿ ವಿಸರುಚು ಕೊಸರುಚು ಸೇವಿಮ್ಪಗ (ಗಿರಿ)

ಚ. ಪುಲ(ಕಾಂ)ಕಿತುಡೈ ಆನ(ನ್ನ)ಶ್ರುವಲ

ನಿಮ್ಮುಚು ಮಾಟ(ಲಾ)ಡ ವಲಿ(ನ)ನಿ

ಕಲುವರಿಣ್ಣ ಕನಿ ಪದಿ ಪೂಟಲಪೈ

ಕಾಚೆದ(ನ)ನು ತ್ಯಾಗರಾಜ ವಿನುತುನಿ (ಗಿರಿ)

## Malaylam

ಪ. ಗಿರಿபை ನைಲகொನ್ನ ರಾಮுನಿ

ಗುರಿ ತಪ್ಪಕ ಕಣ್ಣಿ

ಅ. ಪರಿವಾರುಲು ವಿರಿ ಸುರಟಲಚே

ನಿಲಬಡಿ ವಿಸರುಚು ಕೊಸರುಚು ಸೇವಿಮ்பಗ (ಗಿರಿ)

ಚ. ಪುಲ(ಕಾಂ)ಕಿತುಡೈ ಆನ(ನ್ನ)ಶ್ರುವಲ

ನಿಮ್ಮುಚು ಮಾಟ(ಲಾ)ಡ ವಲಿ(ನ)ನಿ

ಕಲುವರಿಣ್ಣ ಕನಿ ಪದಿ ಪೂಟಲಪೈ

ಕಾಚೆದ(ನ)ನು ತ್ಯಾಗರಾಜ ವಿನುತುನಿ (ಗಿರಿ)

## Assamese

প. গিৰিপৈ নৈলকোন্ন ৰামুনি

গুৰি তপ্পক কণ্ঠি

অ. পৰিৱাৰলু ৰিৰি সুৰটুলচে

নিৰলভি ৰিসৰুচু কোসৰুচু সেৰি□গ (গিৰি) (sēvimpaga)

চ. পুল(কাং)কিতুডৈ আন(ন্দা)শ্ৰবুল

নি□চু মাট(লা)ড ৰলে(ন)নি (nimpucu)

কলুৰৰিঞ্চ কনি পদি পুটলপৈ

কাচেদ(ন)নু অগৰাজ ৰিনুতুনি (গিৰি)

### Bengali

প. গিৰিপৈ নেলকোন্ন ৰামুনি

গুৰি তপ্পক কণ্ঠি

অ. পৰিৱাৰলু ৰিৰি সুৰটুলচে

নিৰলভি ৰিসৰুচু কোসৰুচু সেৰি□গ (গিৰি) (sēvimpaga)

চ. পুল(কাং)কিতুডৈ আন(ন্দা)শ্ৰবুল

নি□চু মাট(লা)ড ৰলে(ন)নি (nimpucu)

কলুৰৰিঞ্চ কনি পদি পুটলপৈ

কাচেদ(ন)নু অগৰাজ ৰিনুতুনি (গিৰি)

### Gujarati

প. গিৰিপৈ নলকোন্ন ৰামুনি

গুৰি তপ্পক কণ্ঠি

অ. পৰিৱাৰলু ৰিৰি সুৰটুলচে

নিৰলভি ৰিসৰুচু কোসৰুচু সেৰি□গ (গিৰি) (sēvimpaga)

চ. পুল(কাং)কিতুডৈ আন(ন্দা)শ্ৰবুল

নিম্ফুচু মাট(লা)ড ৰলে(ন)নি

কলুৰৰিঞ্চ কনি পদি পুটলপৈ

কাচেদ(ন)নু অগৰাজ ৰিনুতুনি (গিৰি)

### Oriya

ପ. ଗିৰିପৈ ନେଲକୋନ ৰାମୁନି

ਗੁਰਿ ਚੜ੍ਹਦਾ ਕਛੈ

ਅ. ਪਰਿਭਾਗੁ ਭੀ ਬੁਝੈ ਨਹੀ

ਨਿਯਮਿ ਭੀ ਬੁਝੈ ਨਹੀ ਬੁਝੈ ਬੁਝੈ (ਗਿਰਿ)

ੳ. ਪੁਲਕਿਯੋਂ ਕਿਉਂ ਆਨੰਦਾਗੁਣ

ਨਿਯਮਿ ਮਾਧਨਾਧ ਭੀ ਬੁਝੈ ਨਹੀ

ਕਲ੍ਹਿਯੋਂ ਕੀ ਪਦਿ ਪੁਲਕਿਯੋਂ

ਕਾਧਨਾਧਨਾ ਭੀ ਬੁਝੈ ਨਹੀ (ਗਿਰਿ)

### **Punjabi**

ੲ. ਗਿਰਿਯੋਂ ਨੇਲਕੋਨ ਰਾਮੁਨਿ

ਗੁਰਿ ਤੱਖ ਕਟਿਟ

ਅ. ਪਰਿਵਾਰੁ ਵਿਰਿ ਸੁਰਟਲਚੇ

ਨਿਲਬਡਿ ਵਿਸਰੁਚੁ ਕੋਸਰੁਚੁ ਸੇਵਿਮਪਗ (ਗਿਰਿ)

ੳ. ਪੁਲਕਿਯੋਂ ਕਿਉਂ ਆਨੰਦਾਗੁਣ

ਨਿਮਪੁਚੁ ਮਾਧਨਾਧ ਵਲੇਨਨਿ

ਕਲ੍ਹਿਯੋਂ ਕੀ ਪਦਿ ਪੁਲਕਿਯੋਂ

ਕਾਧਨਾਧਨਾ ਭੀ ਬੁਝੈ ਨਹੀ (ਗਿਰਿ)